



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ophy are only cultivated in a fearless but reverent spirit, and if the Church at large troubles itself a little more to understand the workers and their work, an approximation to agreement on great religious questions may hereafter be attained. What the informal decisions of the general Christian consciousness will be, it would be impertinent to conjecture. It is St. John's "all truth" after which we aspire—"all the truth" concerning God, the individual soul, and human society, into which the labors of generations, encouraged by the guiding star, shall by degrees introduce us. But one thing is too clear to be mistaken—viz., that exegesis must decide first of all what essential Christian truth is before a devout philosophy can interpret, expand, and apply it, and Old Testament exegesis, at any rate, cannot be long separated from its natural ally, the higher criticism. A provisional separation may no doubt be necessary, but the ultimate aim of successive generations of students must be a faithful exegesis, enlightened by a seven-times tested criticism.—[From *The Guardian*.]

BIBLIOGRAPHICAL NOTES.

BY REV. J. W. HALEY,
Amherst, Mass.

There are in my library some *Judaica* which are more or less rare and interesting. I hardly need mention Lightfoot's *Horæ Hebraicæ et Talmudicæ*, edited by Carpzov, Lipsiæ, Anno MDCLXXXIV. This work is an old-fashioned square quarto of some 1,500 pages, and contains abundant extracts from rabbinical writers illustrating various passages in the Gospels, Acts, and 1 Corinthians. This work has been translated into English by Gandell, and published in four vols., Oxford, 1859.

Next may be mentioned the *Entdecktes Judenthum* of J. A. Eisenmenger, Königsberg, 1711. This work has a curious history. Its author was Professor of Oriental languages at Heidelberg. For some reason he became imbued with a spirit of intense hostility to the Jews, and spent some nineteen years in writing the *Entdecktes* which has been well characterized as "a curious and learned but exceedingly one-sided and spiteful representation of Judaism." He seems to have fished up from the great deep of the Talmud everything weird, *outré*, ridiculous, or revolting which it contained. So bitterly antagonistic was the work that the Jews procured an imperial edict forbidding its publication. They even offered Eisenmenger twelve thousand florins for the edition, but he demanded thirty thousand. After his death the work was published at the expense of Frederick I., King of Prussia. It is in two square quarto volumes, of over 1,000 pages each; and is a complete thesaurus of recondite information respecting rabbinical opinions, customs, and teachings. The list of writers cited in the book occupies sixteen pages.

I may allude also to the well-known *Horæ Hebraicæ et Talmudicæ* of Christian Schættgen, Dresdæ et Lipsiæ, MDCCXXXIII. This work, which forms a kind of supplement to that of Lightfoot, is in two square quarto volumes of some 1,300 pages each, and is intended to illustrate various passages throughout the New Testament.

The next book to be noticed is a quite rare and curious one. I have never

seen but two copies, that now before me, and another in a private library. The title is as follows: *The Book of Religion, Ceremonies, and Prayers of the Jews, as Practised in their Synagogues on all Occasions, &c.* Translated immediately from the Hebrew by Gamaliel Ben Pedahzur, Gent. London, MDCCXXXVIII. Whether the author's name, as here given, is a pseudonym I am unable to say.

The Table of Contents of the Ceremonies contains some very minute, not to say ludicrous, particulars. We give some specimens :

First prayer at awaking in the morning.....	P. 1
What they are to do as soon as out of bed; the manner of washing their hands; the words to be repeated before they wipe their hands.....	Pp. 1, 2
The manner obliged to put on their clothes.....	P. 2
Concerning their dead and their burials; their method used to prevent too great a mortality in any one family; with many other ceremonies relating to deceased persons.....	P. 15
Their manner of mourning, their obligation for eating hard eggs at their return from the burying ground.....	P. 18

There are many other ceremonies prescribed, some of which are frivolous, and others will not bear to be repeated in print.

I observe that Pedahzur agrees with other Jewish authorities, in the statement that the Jews, at Passover, drink no fermented wine. His words are (p. 55): "Their Drinkables is either fair Water, or Water boiled with Sassafras and Liquorish, or Raisin-Wine prepared by themselves." I give his words *verbatim et literatim*.

The last part of the book, comprising 290 pages, contains "Prayers for the Morning of Every Day in the Week." These prayers are translated from the Hebrew—in part from the Book of Psalms, and in part from the Rabbinic Ritual. Some of the petitions are childish or absurd; many of them are truly spiritual and devout in tone and expression.

Pedahzur's book is possessed of much interest as presenting apparently a minute and faithful portrait of modern Judaism as it was taught and practiced a century and a half ago. The volume is a duodecimo, bound in leather, and contains 394 pages.

In another paper I will speak of some other works of similar scope and character.

➤GENERAL NOTES.◀

Zeechariah's Times, and the Occasion of his Mission.—In the first year of his reign in Babylon B. C. 538 (*Rawlinson*) Cyrus the Great made a decree for the return of the Jewish exiles to Jerusalem, and for the rebuilding of the House of the LORD God of Israel, which was in Jerusalem. The sum total of the "Congregation" which came up on this occasion was 42,360 (*fathers of families*, probably, i. e., about 200,000 free men, women and children), besides male and female slaves to the number of 7,337. These came up under Zerubbabel, the Head of the Captivity, son of Shealtiel and Joshua the son of Josedech the High Priest. Zerubbabel is called son of Pedaiah (son of Jeconiah, son of Jehoiakim), Shealtiel having probably died without male issue, and his brother Pedaiah having taken his deceased brother's wife. Zerubbabel was thus legal heir of Jehoiachim, king